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NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, June 2, 1961 VOLUME XVI — No. 40

Don't Combine Liquor, Gasoline At Grad Parties, Rabbi Warns

WATERBURY, Conn. (P-O) — Some advice to parents on graduation parties was repeated again this year by Rabbi Joseph Smith of Beth El Synagogue (Conservative) here.

Pointing out that the graduates "are not quite adults," Rabbi Smith wrote in his bulletin that "some never will be if we let them combine liquor and gasoline."

Rabbi Smith advised to limit the parties only to high school grads. "Graduating from grade 8," he wrote, "is no particular achievement."

He then went on to urge that "if you are having a party for your high school graduate, may we suggest that you keep it a closed party. This is necessary to prevent being devoured by some hundred or more of roaming teen-agers often bent on no good."

The rabbi had another word of advice, too.

"Also be sure that the guest of honor, your graduate, stays at home so that your guests can offer him their felicitations."

As a parting shot, Rabbi Smith told his congregants to "keep hard liquor carefully guarded and out of the reach of graduates." He added, "Let us have a permanent moratorium on home parties which result in our youngsters getting 'into the hair' of the rest of the citizenry, when police have to be called out."

ISRAEL MAY STRIKE FIRST

LONDON (P-O) — While authoritative sources indicate that Ben Gurion is alerting world leaders to the Arab build-up of their war-machine, there are some indications that he may be warning them at the same time that Israel will not sit back and wait for the attack.

This view is reflected in a recent talk by Israeli General Yigal Allon, currently in England to study. General Allon told the participants in a Hebrew Seminar at Brighton, "If an Arab attack on Israel were known to be on the way, Israel might be forced to start an interceptive counter-attack, even though the enemy forces had not yet crossed the frontier."

While the UN, some of Israel's Liberal and Socialist friends, and even Jews in Israel and the Diaspora, might condemn this, General Allon asserted, it might well be a question of life or death for Israel.

The Seminar was jointly sponsored by the Jewish Agency Education Department, the Zionist Federation Educational Trust and the World Hebrew Union.

Ben Gurion Seen Success As He Meets West's Chiefs

NEW YORK (P-O) — Ben Gurion was scheduled to arrive in Paris yesterday on the last leg of a 12,000-mile trip designed to shake world leadership into action in the Middle East rather than to sit-and-wait while the arms race explodes into war.

Ben Gurion

Although no disclosures of the details of the conferences Ben Gurion was scheduled to have with President Kennedy and President DeGaulle were made, it is understood that Israel's increasing role in aiding new African states is of much interest to world leaders who are on the lookout for ways to gain voting support at the United Nations.

Kennedy

Ben Gurion was determined to maintain his favorable status with the leaders of the big Western powers and indications are that the fiery prime minister was successful in this objective. Ben Gurion may have advanced some concrete ideas for laying the groundworks for Middle East peace, including proposals on the Arab refugee problem.

Ben Gurion will make a triumphant return to Israel early next week, winding up four jumps ahead of all other political parties in the forthcoming elections. Israelis of all parties are very internationally-minded and there is no doubt that the prime minister's ability to meet with the leadership of the big powers will weigh heavily in favor of a successful Mapai ballot in the August elections.

Actually Ben Gurion did not have clear sailing in securing his appointment with President Kennedy.

One report indicated that Ben Gurion suggested making the trip a month ago and was informed that Kennedy was too busy with the Cuban crisis to receive visitors from abroad. Even after the Cuban crisis simmered down there were indications Kennedy did not want to complicate his scheduled meetings with DeGaulle and Soviet Premier Khrushchev by going into the Arab-Israel dispute with Ben Gurion.

Pressure was exerted on Kennedy, however, in Washington and plans had to be held up until the American President finally decided to give in and flashed the green signal to Ben Gurion. Had Kennedy not agreed to see the Israeli leader, the U. S. leg of his North American trip would have been scrapped and he would have gone directly back to Europe after the Canadian discussions.

Protests of Jewish Leaders Limited By Time Shortage

NEW YORK (P-O) — American Jewish leaders filed in and out of Ben Gurion's suite at the Waldorf-Astoria in between the public functions and state meetings, trying to persuade him to stop assailing Jews outside of Israel with his remarks about a full Jewish life being only in Israel. The visitors also took BG to task for his statement that a true Zionist would come to Israel to live and place his status as a Jew above any obligation he might owe to America or any other country.

The Zionists met Ben Gurion as did the delegates to the Presidents' Conference and members of the American Jewish Committee.

The Jewish leaders were prepared to discuss their complaints with Ben Gurion extensively, but the prime minister made it clear that the time available for the discussions was strictly limited. Circles close to the premier indicated that Ben Gurion might be willing to go into these matters when he returns to Israel.

Members of the Presidents' Conference may charter a plane for a trip to Israel during the summer or fall and continue the talks begun in New York.

American Jewish leaders were criticized by Canadian Jewish Congress President Samuel Bronfman who told The POST and OPINION after his meeting with Ben Gurion that he believes the American Jews are pretty thin-skinned to have taken umbrage at the prime minister's remarks.

Asked how he reacted to Ben Gurion's declaration that it is possible for a Jew to live a full Jewish life only in Israel, Bronfman, one of Israel's top financial benefactors, replied that, of course this was nonsense but that Ben Gurion was entitled to believe it if he wished to do so. Bronfman added that Ben Gurion's objective is to increase immigration to Israel and not to lacerate sensitive feelings.

Those who resent the prime minister's way of winning new citizens for Israel have only themselves to blame for being too sensitive, Bronfman asserted. He added that Israel is doing a fine job under Ben Gurion's leadership and has evoked worldwide admiration for her progress. Many Jews who have never offered a helping hand in Israel's development, he asserted, are benefitting from the increased dignity which Israel has brought to Jews the world over.

Asked why Dr. Nahum Goldmann, with whom Bronfman is closely associated in the World Jewish Congress, feels so concerned about Ben Gurion's remarks, Bronfman replied that while he (Bronfman) takes a broader view of the issue, Goldmann views it from a strictly Zionist point of view.

Goldmann, it is understood, received a blistering cable from Ben Gurion after a press conference in which he criticized Ben Gurion for remarks attributed to him by the press. Ben Gurion pointed out that Goldmann should have waited to read the text of the controversial address and should not have relied on newspaper reports.

Goldmann is reported to have replied to Ben Gurion's cable in a placatory manner, expressing satisfaction that the prime minister's remarks had not been correctly quoted in the press. Goldmann reportedly suggested that Ben Gurion make this clear during his visit to the United States.

Two-thirds of Couples at Frat Dance Are Mixed Jewish and Non-Jewish

See Editorial This Issue)

By ROBERT GAMZEY
(Intermountain Jewish News)

DENVER, Colo. (P-O) — Two-thirds of the couples at a Jewish Greek-letter function at the University of Colorado were mixed Jewish and non-Jewish, said Joe Mosko, past president of B'nai B'rith, at a Hillel Council meeting. Interdating has become the vogue at Boulder, he said in stressing the need for Hillel Foundations to maintain Jewish consciousness on the college campus.

Some Jewish fraternities and sororities don't want to be identified as Jewish any more, said Mosko, former Hillel Council president. He attributed this feeling to the university drive against fraternity dischimination.

Rabbi Milton Elefant, C. U Hillel director, commenting on Mosko's statement, said he has counseling cases of Jewish students who want to intermarry against fraternity discrimination. praised Mosko's interest and underlined Hillel's role on the campus in educating students in their Jewish heritage, instilling pride in Jewishness and indirectly countering the interdating trend by providing a Jewish home away from home where Jewish young men and women can meet socially.

Citing the case of a 17-year-old freshman girl who dated a non-Jewish boy six times and was ready to marry him, Rabbi Elefant blamed such attitude on rebellion against parents and authority.

He said ZBT does not identify itself any more as a Jewish frat, making it necessary to maintain contact with Hillel, UJA, etc. with individual members rather than with the frat.

In a three-way interview following the Hillel meeting, Prof. Berbard Spilka, Denver University Hillel counselor, said interdating at D.U. is the exception rather than the rule. A few Jewish girls "who are not all there" and need psychiatric aid are interdating seriously, said the psychology professor. He reported four Jewish girls were expelled for sexual irregularities, one co-ed admitting relations with 26 college men. He said his recent article on campus amorality (P-O, May 12) applied to Jewish as well as non-Jewish girls.

One reason for some Jewish girls going out with non-Jewish boys, Spilka said, is that they are left out in the cold when Jewish boys date non-Jewish girls.

Prof. Spilka and Rabbi Elefant reported a surprising interest among some non-Jewish students in Judaism. A few popular students expressed the desire to convert to Judaism. Several attend Hillel meetings. Part of the interest of non-Jewish girls, Spilka said, on the basis of a survey in a psychology class, is the lure of Jewish boys who they see stereotyped as "good family men and providers."

Rabbi Elefant plans to make a study for his advanced work in psychology on the attitudes of Jewish professors towards their faith and their negative impact on Jewish students if they, as many do, separate themselves from the Jewish community because they are intermarried.

District Judge Saul Pinchick was lauded by Joe Mosko for accepting the presidency of the Hillel Council for a second year.

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ST. LOUIS SIDELIGHTS

Tribute to Late Harry Henshel

(This column by Alfred Fleishman appeared in our St. Louis Edition, where Mr. Fleishman's column appears weekly.)

By ALFRED FLEISHMAN

Harry Henshel of Bulova Watch Co. is dead.

I don't think his name will mean much to many people in this area. But to me Henshel was a hero . . . a real one!

Fleishman

I first met Harry Henshel about 25 years ago. We were attending a convention of the Amateur Athletic Union of the United States and Henshel, as a member of the United States Olympic Committee, was leading a fight to keep American athletes from competing in the Olympic Games in Nazi Germany. Henshel's contention was that the Olympic Games in Germany in 1936 would be used by Hitler as a propaganda device. We lost that issue by a very close vote . . . but Hershel was eventually proved right. The Nazis did do everything they could to make propaganda out of the Olympics.

HENSHEL WAS a Jew who didn't fit into any specific category. I doubt whether he attended temple or synagogue very often. He certainly was not a Zionist. He probably didn't even know what a Zionist was But he loved Israel and made trips back and forth more often than most of us would go to Kirkwood. During the war, as chief of staff of General Bradley's Eighth Army, he helped the Palestinian Jews in more ways than can even now be told.

It wasn't until I visited Israel myself that I found out what a great man Henshel was in Israel. Almost every official of the government knew and loved Henshel. He and they engaged in very frank discussions about what they thought was best for the country. They knew how he had helped the Haganah and the underground. They took more from him than they would from most others. They looked upon him as one of their own.

HENSHEL WAS the moving spirit behind the United States Committee for Sports In Israel. He looked into the future of Israel and saw that in addition to food, clothing and shelter, the Israelis would eventually need more . . . much more to make a full life for themselves. That's why he helped organize and get support for the Orde Wingate School for Physical Education in Nathanya. That's why he arranged to send some of the finest American coaches in basketball, baseball, track and field, boxing, swimming and other sports to Israel as teachers and instructors.

He started a movement to introduce baseball and softball to Israel. He got Gussie Busch to start the movement by giving $5,000 to Baseball in Israel. To date, there are more than 100 teams playing baseball and softball and more to come. He helped arrange to get George Khoury over there to organize leagues according to the system so successfully used in this area. Sol Nathanson and a group of shoe men sent Khoury.

SEVERAL WEEKS ago I received a phone call from Harry Henshel from Miami Beach. Just a few hours before I had been informed from New York that Henshel was dying of cancer and I was pretty sad about the call.

What do you suppose Henshel wanted to talk about? He told me how delighted he was that Sol Nathanson had accepted the chairmanship of the local Maccabiah committee to raise funds to send several athletes from this area. Henshel told me he hoped Sandy Pomerantz could go to Israel as a member of the basketball team for the Maccabiah Games in Israel in August. He said he would see me in Israel. And we hung up.

That's the last time I talked to Henshel. As the major league baseball players would say, "He showed me something." This was a real man. He never stopped planning for the future.

HARRY HENSHEL won't march at the head of the American athletes who will open the Maccabiah games in Israel on Aug. 25 . . . but he'll be all over the place just the same. Unless I miss my guess, the games will probably be dedicated to the memory of this great man.

When I get to Israel I'm going to the Wingate Institute, Harry's favorite project. Along side a tree I planted in my father's memory in 1958, I'm first going to plant one in memory of my mother. Then I'm going to plant one in memory of Harry Henshel. I know that's what he'd want more than anything else.

"At these prices you should have sold . . . not bought!"

Reprinted from The Wall Street Journal

Maybe bargains aren't as easy to find as they used to be. But this fellow with a head for figures can probably name one good buy right off the bat—electricity.

A kilowatt-hour of electricity cost New Yorkers, on the average, a little over five cents back in 1945. Now that cost is down to a little over four cents for the same amount.

Electric bills may be bigger though, because most people are using more electricity. They're enjoying TV and air conditioning, which few people had back in 1945, and using many more work-saving appliances such as automatic washers, dryers, rotisserie broilers and dishwashers.

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POWER FOR PROGRESS

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York. N. Y.

DEAR MR. PEARLROTH: Our name is Brazina. My father-in-law came from Russia-Poland. Could you tell me something about it. Thank you.

P. S. I am not a subscriber. If you do not answer personally, would you send me the paper collect.—MRS. S. BRAZINA, Wantagh, N. Y.

BRAZINA is the Yiddish pronunciation of the town Brzeziny, in the district of Piotrkow, Poland. The town which had a large Jewish population, was celebrated as an industrial locality specializing in cloths of every kind. It is situated about 60 miles from Warsaw and its name means "Birch Woods." Your ancestor who took this name in 1804 must have been a native of Brzeziny.

Pearlroth

DEAR MR. PEARLROTH: Our family have long been interested in the origins of the name Schwam. The name itself seems to be German, yet the family is from Russia. The city is Lubavitch in Mogilev-Gubernia. Would appreciate anything you can tell us about the name.—M. Schwam, Madison, Wis.

SCHWAM is both Yiddish and German and means either a sponge or a mushroom. It is possible that your ancestor who took this name in 1804 was a dealer in one of these two articles and took his name from his stock in trade. It is even more likely that the name evolved from a nickname. As such the word is applied to a very old man.

'Unite or Face Oblivion' Choice for U.S. Zionists

American Zionists are confronted with a "do or die" challenge in having to raise their own funds for the American Zionist Council and re-shifting their emphasis to communal work in this country.

Goldmann

The challenge was highlighted by Nahum Goldmann last week at a dinner in his honor, where he was given the first Louis D. Brandeis award, by the American Zionist Council.

While Goldmann has been pushing American Zionism for years to unite into one federation of Zionists, he indicated last week that, unless this is done soon, the factors that have weakened Zionism in this country will deal the movement its death blow. Welding the eight Zionist groups into one organization, he claims, will enable them to penetrate and influence general Jewish life for the kind of survival to which Zionists aspire.

The Zionists listened attentively and applauded heavily but whether or not they approved his request to drop their party differences, remained questionable.

If fund-raising for their own Zionist Council is any indication of how far party Zionists will go to drop their partisanship and support an overall body, the results are less than encouraging. While the top leadership of the various Zionist groups is responding to the request for funds by the council, there seems to be difficulty in obtaining any support from rank and file Zionists.

A pre-dinner, cocktail party resulted in the enrollment of 12 additional members in the National Sponsors Socity whose membership consists of those pledging an annual contribution of $100 to $1,000. Previous luncheons at which Nahum Goldmann personally made the appeal for funds for the council, have brought the number of sponsors close to 100 or perhaps more. Nevertheless, the dinner was not recognizable as a financial success. The extent of fund-raising was a request by American Zionist Council President Rabbi Irving Miller, as the people were standing and ready to leave, that they send in the pledge cards that were on the table, with their pledges or contributions.

Socially, however, the dinner was very successful. Ben Gurion dropped his feud with Goldmann long enough to record a tape which was played at the dinner, praising "his old friend Nahum" in warm glowing terms. Israel Government Ambassador Avraham Harman, B'nai B'rith president Label Katz and UJA chairman Joseph Meyerhoff, were on hand to honor Goldmann for his record of service on behalf of the Jewish community. United States Ambassador to the UN, Philip Klutznick, who lectured that night on his new book at the 'Y,' showed up to toast the Zionists.

In the above "shot" taken from the Israeli film "They Were Ten," Oded Teomi, hero of the movie, is shown demonstrating to a mob of angry Arabs that there isn't a scratch on the back of the Arab horse-thief Jamal who was caught red-handed in his thievery by a group of Jewish pioneers. T8he pioneers, who had settled in a rocky, desolate section of Palestine during the last decade of the 19th century, were unjustly accused by the Arabs of subjecting Jamal to torture.

Israeli Version of 'Western' Shows Life in Early Palestine

NEW YORK (P-O) — Americans got a glimpse of the Israeli versionn of a "wild west" film with the opening here at the Symphony Theatre, 95th St. and Broadway, of "They Were Ten."

While most Israeli movies to date have been documentaries or films about the War of Independence, the country, now 13 years old,, seems to be asking, "How was it in the beginning?" and Producer-Director Baruch Diener appears to have supplied the answer.

The film has all the drama of the "Western" including clashes between old-timers (the Arabs) and newcomers (the early Zionists) over water and the old hassle of cattlemen versus farmers.

The dialogue is in Hebrew with English sub-titles. The film tells of the hardships and perils incurred by a group of nine men and women who fled Jewish pogroms in Russia in the last decade of the 19th century to seek asylum in a wild, rocky, desolate section of Palestine, then under the aegis of a crumbling Ottoman Empire.

MANYAH, lovely bride of Oded, who is the subject of additional tensions when the attentions of another member of the pioneer group arouses her husband's jealousy.

The picture documents the first eventful year of the young adventures. Interwoven in the story are the details of love, jealousy, birth and death. There is the story of Asher who forsakes his friends for an easier life; the story of Zalman who falls in love with Manyah, the beautiful wife of one of the settlers; the estrangement between Manyah and her husband; the deep friendship which develops between Mustaffa, the Arab sheik, and Yosef, the Russian Jew.

Drought,hostile Arabs and the menacing arm of Turkish law which compels destruction of a new addition built by the group to their desert home because they lack an official permit to authorize the construction, are among the hardships encountered by the "ten."

Paul V. Beckley, critic for the New York Herald Tribune, hails the film as "achieving a dignified, intimate statement of the life of the pioneers that attains a greater stature of truth than could the pseudo-epic bombast that commonly is employed in movie considerations of any rougher, simpler, older way of life."

Jailbreak and Capture Recalls Chicago of '20's

JERUSALEM (P-O) — A prison break, the quick spreading of a police dragnet and the capture of one escaped felon after he had been brought down by police bullets, gave Israel a thrill during the week reminiscent of Chicago of the roaring twenties.

The wounded prisoner was Nahman Farkas, who was serving the last 18 months of a five-year sentence for the armed robbery of the Tnuva Dairies in 1956 and is awaiting trial on charges of armed robbery and attempted murder last December when he was out on parole.

His accomplice in the prison break was Rapahel Blitz who escaped the police dragnet.

The two men sawed their way through bars over the window in the dental clinic at Ramie Prison while their fellow prisoners were watching a Brigite Bardot movie, "Babette Goes To War."

The pair jumped from the dental clinic to the prison yard, climbed the prison wall, from there made a four-metre leap to the ground, cut their way through a perimeter fence, walked to Lydda, stole a truck, rode to the outskirts of Tel Aviv, changed their clothes, took IL 500 secreted by Farkas in a shack-hideout, stole a motorcycle and headed north.

They tried to crash a police road-block but nails strewed in the road by police punctured the motorbike's tires and the machine somersaulted into a ditch. A chase on foot followed. Police bullets brought down Farkas but Blitz made good his getaway.

Even With Expenses Of Travel, Bar Mitzva In Israel Cheaper

RICHMOND, Va. (P-O) — It's cheaper to go to Israel to have your sons' bar mitzvas than it is to hold them in the U. S.

This is the conclusion which is leading two families in Temple Beth El here to plan journeys of thousands of miles to Jerusalem, according to Rabbi Jacob Milgrom.

Writing in his congregation bulletin, Rabbi Milgrom admitted that both families confided to him that, "in cold figures, the bar mitzva in Israel would be cheaper. Instead of expensive receptions which social obligations would have required, they reasoned logically that the same monies could be invested in a trip to Israel."

HOWARD SACHAR TO WED

TOWNSEND, Mass. P-O) — David B. Sachar, son of Dr. and Mrs. Abram Leon Sachar, and Joanna Silver, of this city, have announced their engagement. Miss Silver is the daughter of Mr. and Mrs. Arthur Disreali Silver. Mr. Sachar is in his second year at Harvard Medical School.

Davar Won't Print Liberal Party Ad

TEL AVIV (P-O) — The bulletin published by the General Zionists indicates that the management of "Davar," Histadrut daily, has informed the executive of the newly-formed Liberal Party that it will not accept an advertisement offered by the party.

The rejected ad was drafted as a reply to several ads by the sharply Mapai, attacking the Liberal Party.

"Davar" is the offical organ of the Histadrut in which various political groups, including the Liberals, are represented. According to the General Zionists' bulletin, Mapai controls the paper's policy.

Rabbi Gunther Plaut To Holy Blossom

ST. PAUL, Minn. (P-O) — Rabbi W. Gunther Plaut of Mt. Zion Hebrew Congregation, here, for 13 years, has accepted a call to become rabbi of Holy Blossom Congregation in Toronto, Canada.

He expects to leave for his new post in August. The Toronto synagogue is the oldest and largest Reform congregation in Canada. It has 1,500 congregants.

Rabbi Plaut will succeed Rabbi Abraham L. Feinberg who is retiring.

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GROSSINGER NEWS-NOTES

BETSY PALMER, lovely screen and TV star, sojourned at Grossinger's this week with her husband, Dr. Vincent Merendino. Betsy participated in a special program here for the New York State Association for Mental Health, as did Dr. Milton Rosenbaum, chief of the department of psychiatry at the Albert Einstein Medical College and chief of psychiatric services at the Bronx Municipal Hospital Center. The program was arranged by Bunny Grossinger, Paul's wife, who is chairlady of the State mental health association's special events committee, of which Ambassador Averill Harriman is honorary chairman. The association is embarking on a $775,000 fund drive.

* * *

THEY MET AT GROSSINGER'S—Mr. and Mrs. Aaron Neustadter (he's head of the Durawool Co.) vacationed at Grossinger's this week with their son, Robert, and his fiance, Barbara Schwartz. Robert and Barbara, who met at Grossinger's will be married August 16.

* * *

SULLIVAN'S ENTRY — Pretty Madelyn Stein, 18, a member of the family that owns the Delano Hotel in Monticello, was crowned "Miss Sullivan County" last Saturday in a contest at the Liberty (N. Y.) Theater. Seventeen girls were in the finals. Madelyn's victory qualifies her for the New York State Beauty Pageant that will be held at Grossinger's Tuesday.

* * *

HONEYMOONEWS — Dr. and Mrs. Robert Baliff of New York City are starting married life with a honey of a honeymoon at Grossinger's as are Samuel and Janet Okun of Brooklyn and Mr. and Mrs. Samuel Zitner of North Bellmore, L. I.

* * *

TENNIS ACTION—While Eli Epstein, our head tennis pro and his wife, Evelyn, are on a tennis tour of Israel and Europe, their talented son, Richard, is supervising tennis activity and conducting free instruction clinics here. Richard has been doing a wonderful job.

* * *

THEY MET AT GROSSINGER'S — Sid and Betty Messer (he's head of the Display Equipment Co.) who met at Grossinger's, have returned to the scene of their first gleam, as have Sid Bakal and his wife. He's a television and radio critic for the New York Herald Tribune.

* * *

G NOTES — Retired textile tycoon Joe Berger (Eldorado Fabrics) and his wife, Sadie, started a five-month world tour last week by vacationing at Grossinger's . . . Bernie Krisher, a former Grossinger staff member, recently won a Ford Advanced Fellowship in international reporting; so, starting June 9, he'll take a year's leave of absence from the New York World-Telegram and Sun to study at Columbia University . . . The Ensign C. Markland Kelly, Jr., Memorial Post of the American Legion in Baltimore honored Grossingerite Arthur Richman of the New York Mirror Friday night for his contribution to good sportsmanship.

* * *

LONG DISTANCE HONORS of the week go to Mr. and Mrs. Archie Shine, who make their home in London, England.

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New Jewish Ghetto Seen in Making As Emigrant Flood-tide Hits Marseilles

MARSEILLES, France (P-O) — A Jewish Shanty-town or Ghetto is in the making in this port city, to which thousands of Jews are flocking for refuge from an increasingly inhospitable North Africa.

Seven years of hostilities in Algeria, which have unsettled economic conditions, Nasser's drive to swing all of North Africa into the Arab League and spreading anti-Semitism in Morocco have been contributory factors to the flood-tide of migration which has engulfed Marseilles.

Jews without jobs, Jews who have lost their property and their businesses, Jews from the North African hinterland who found no foothold in the crowded cities, Jews with relatives already in France or Israel have pulled up stakes to go in search of new homes and better lives. And this is where they have come.

They live in chicken coops, tarpaper shacks, cheap hotels, slum tenements or double up with relatives as poor as themselves. Thousands are in need of help. They are hungry and cold and sick. They need food and clothing and shelter. They need medical care and education and guidance.

Some aid has come from the French Government, which provides various kinds of public assistance for the newcomers, especially the French nationals among them. Using funds provided by the United Jewish Appeal, the Joint Distribution Committee has also given financial aid through OSE-France, the national Jewish medical organization and through the FSJU (Fonds Social Juif Unifie) the national federation of French Jewish welfare agencies.

The FSJU labelled the situation in Marseilles an international problem, warranting the concern of the Jews of the world. Should conditions for the Jews in Algeria suffer a drastic deterioration, the crisis here would become a top priority emergency.

Heroic efforts are under way to try and amelliorate the lot of the emigrants. Local committees have been organized on social welfare, religious and educational affairs. One of the projects they have agreed upon and begun planning for, is the construction of a big new community center.

FSJU leaders in Paris and JDC executives are considering inauguration of a resettlement program which would assist the newcomers in moving out of overcrowded Marseilles to other parts of France or to other countries.

The FSJU has appointed a new director for Southern France with the immediate assignment of reorganizing the Marseilles office, studying the situation and helping stimulate local fund-raising efforts.

In the bare brown hills on the outskirts of Marseilles, overlooking the rocky seacoast, stands a once-elegant chateau whose formal garden is now overgrown with weeds. Napoleon is supposed to have slept there. The chateau was once filled with candlelight and the rustle of silken ballgowns.

Today, it is the Marseilles Jewish Children's Home. Here live the boys and girls whose parents are divorced or ill and unable to work or who have been lost in the baffling post-war melee. A few months ago, five boys celebrated their bar mitzva at the Home in a collective ceremony. A Shabbat service is held every Friday night by the children with singing, kiddush and dances.

Famous Stars to Aid 50th Fidelman's Birthday Party

The fiftieth anniversary of a famed resort known throughout the Middlewest, which grew out of a fruit farm, will be marked when Fidelman's Resort entertains some of America's famous stars of stage and screen the weekend of June 16-18.

The Fidelman fruit farm, just outside of South Haven, Mich., began to attract relatives and friends for weekends. The famous country cooking of Mom Fidelman, aided by the fresh fruit, milk, eggs and vegetables from Pop Fidelman's prowess as a farmer, made the dining room fit for royality.

Today, Fidelman's is operated by sons Irving and Hyman, but Mom Fidelman, at 81, is still keeping an eye on things. (Pop passed away last June).

Located on 80 wooded acres, Fidelman's features luxurious accommodations for 250 guests, a continuation of Mom Fidelman's outstanding food, beautiful grounds, a huge swimming pool, tennis and shuffleboard courts dancing to its own orchestra, top talent floor shows, and virtually every other activity you can name.

While the 50th anniversary plans are not complete, it is known that some of America's most famous entertainers and movie makers—long time guests at the resort—will be on hand to help mark the occasion.

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Canada Has Top Jewish Community

NEW YORK (P-O) — Canada has one of the finest Jewish communities in the world, according to South African Chief Rabbi L. I. Rabinowitz, as quoted by the correspondent of the South African Jewish Record.

Rabbi Rabinowitz said that he found much stronger ties with traditional Judaism in Canada than he did in the United States. Also, he declared, he found an admirable Canadian Jewish school system and a keen and active interest on the part of Canadian Jews in Israel.

On the subject of the United States Jewish community, he said, "There is a tremendous development of Orthodox Jewish education but I was perturbed that it seems to be going hand in hand with an increasing disassociation from Israel. It is a purely Torah education. The national element plays no part at all."

Rabbi Rabinowitz said he was thrilled during his world tour to find the extent to which Burma is thriving under the tutelage of Israelis who are aiding the Burmese in road building, banking and the establishment of kibbutzim on the Chinese border.

"Certainly the most fascinating of all," declared the Chief Rabbi, "was the group of kibbutzniks on the frontier, showing the Burmese how to establish frontier settlements combining agriculture and defense."

On the "awakening of the Far East," Rabbi Rabinowitz said: "With the exception of Hong Kong, the main impression is that self-determination and freedom from alien domination is the outstanding factor of the effervescing Far East. I found no hatred of the white man."

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Jews in Yugoslavia Enjoy Freedoms Denied Soviet Jews

NEW YORK (P-O) — In contrast to the Jews in Soviet Russia, the Jewish community in Yugoslavia enjoys complete freedom over a wide range of activities which embrace the fields of education, culture, religion, social activities and many others.

Jewish Holy Days are observed freely. Jewish magazines, newspapers and books are published and enjoy a wide circulation, Jewish theatrical and musical events are encouraged. The existence of Jewish kindergarten classes indicates that both the Jewish community and the State are desirous of assuring that Judaism in Yugoslavia shall have a future.

After World War II, most of the Jews in Yugoslavia migrated to Israel but the 6,000 Jews remaining, found that life in Communist Yugoslavia could offer many freedoms denied the Jewish Community in the Soviet Union.

The Jewish Review, the organ of the Federation of Jewish Communities in Yugoslavia, reports on the various activities of the community and calls attention to the fact that Yugoslavia President Tito replied cordially to a greeting sent him on the occasion of the Jewish New Year by the Federation.

The Federation sent a telegram to the World Zionist Congress which was read at the general meeting of the Congress in Israel and carried in the Israeli press.

Moshe Guron, Charge d'Affaires of the Israeli Legation of Belgrade, visited Zagreb Jan. 15 last with his wife. During their stay in Zagreb they visited the Social Center of the Community, the Kindergarten and the Old People's Home.

The new Yugoslav Minister to Israel, Joze Zemljak, who was until recently the Yugoslav Ambassador to Austria, presented his credentials to President Jickak Ben Zvi of Israel at an official audience which was attended by Israeli Foreign Affairs Minister Golda Meir and other leading Israel State functionaries.

An Israeli Guard of Honor greeted the new Minister, while a military band intoned the Yugoslva national anthem and the "Hatikva."

On Dec. 27, last, the Histahdut Olei Yugoslavia (Society of Yugoslav national anthem and the ster Zemljak in Israel and wished him "every success" in further developing the existing good relations between the two countries.

The fact that Hitahdut Olei maintains such close and amicable relations with the Yugoslav representatives in Israel, is a clear indication of the freedom enjoyed by the Jewish community in Yugoslavia.

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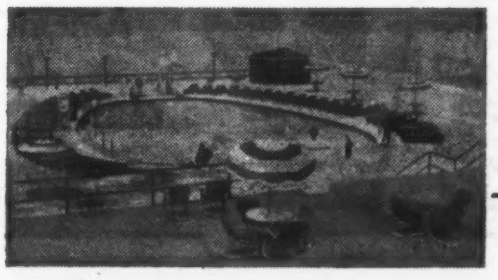

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WHAT FOODS THESE MORSELS BE

JUNE IS TIME FOR SALADS, DAIRY AND EGG DISHES, LIGHTER MEALS

By SARAH LIEBER

This month is a time for roses, weddings, graduations, parties. And for fresh green salads, lighter meals, dairy and egg dishes. The weather is pleasant, not too hot, not too cold. Appetites are not yet jaded. Time for the balabosta to try some new ideas on her family. We push the breakfast table close to the sunny window. Or bring the outdoors in with plants, greenery, flowers all around the room. When we entertain, it's with a less formal atmosphere. Place-mats look cooler than damask cloths. Color is brought into the scheme with paper products. Time to start taking it rather easy.

Sarah

CHICKEN POTATO SALAD

1½ cups mayonnaise or salad dressing
¼ cup minced onion
3 tblsps. vinegar
2 tblsps. horseradish
1½ tsps. salt
1 tsp. ground rosemary
½ tsp. white pepper
2 cups diced, cooked potatoes (about ¾ lbs., uncooked)
2 cups diced, cooked chicken
4 hard-cooked eggs, coarsely chopped
1 cup chopped celery

Blend the mayonnaise with the seasonings. Combine with potatoes and chicken. Cover and refrigerate until chilled. Just before serving, add celery and eggs. Toss lightly. Garnish with salad greens and olive slices as desired. Serves 6.

EGG and BAKED BEAN SALAD

6 hard-cooked eggs, coarsely chopped
½ cup minced onion
1 can baked beans (1 lb.) drained
1 tblsp. chili sauce
1 tblsps. mayonnaise or salad dressing
1 tsp. prepared mustard
¼ tsp. salt
dash of pepper
minced parsley
salad greens
salami cubes

Have all ingredients chilled before mixing. Toss together all ingredients except the greens, parsley and salami. Chill. Taste to adjust seasoning. Just before serving, line a bowl or platter with salad greens. Mound egg and bean salad in center. Top with salami cubes and sprinkling of chopped parsley. A great favorite with the teen-age crowd. Serves 6.

EGGBURGERS

¼ cup minced onion
3 tblsps. oil or shortening
2 cups soft bread crumbs, packed
½ cup milk
4 hard-cooked eggs, sliced
1 tsp. salt
½ tsp. celery seed
pinch of pepper
⅓ cup minced parsley

Cook the onion over low heat in 1 tablespoonful of the oil or shortening, stirring occasionally. Add bread crumbs and milk. Stir and cook slowly until thoroughly blended and thick, about 2 minutes. Remove from the heat. Set aside 4 slices of egg for garnish. Blend remaining eggs, the salt, celery seed, pepper and parsley to crumb mixture. Cool. Then shape into 4 patties. Pan fry in remaining 2 tablespoonfuls of fat, turning once to brown on both sides. Place between hamburger buns, toasted or plain. Garnish each bun with a slice of egg, carrot sticks, relish and olives. Lovely for a luncheon, and a good snack for the young people at any time. Serves 4.

TURKEY SALAD

3 cups diced, cooked turkey
2 cups seedless white grapes, cut in halfes
1½ cups diced celery
1 can water chestnuts, drained and sliced
⅓ cup salted almonds, slivered
1 cup mayonnaise or salad dressing
2 tblsps. lemon juice
salt and pepper to taste
greens

Combine diced turkey, grapes, water chestnuts, almonds and mayonnaise and toss lightly. Season with lemon juice and salt and pepper to taste. Chill thoroughly. Garnish with salad greens, toasted almonds, olives radishes and tomato wedges. Serves 6 to 8.

STUFFED VEAL SHOULDER

6 cups fresh bread crumbs
1¾ cups chicken broth (may be canned)
½ cup melted schmaltz
1¼ cups chopped onions
1 cup minced parsley
1 3 oz. can sliced mushrooms, or ½ cup fresh sliced mushrooms
1½ tsps. salt
1 tsp. ground ginger
1 egg, slightly beaten
½ tsp. pepper
1 4 to 4½ lb. cushion shoulder of veal (with a pocket cut by butcher)
2 tblsps. lemon juice
1 large onion, sliced
6 medium potatoes, pared
1 tsp. paprika

Soak the bread crumbs in the broth. Meanwhile, saute the chopped onion in one-fourth cup of the schmaltz, but do not brown. Drain the soaked bread crumbs and reserve the broth. Add the bread to the sauted onion in the skillet and cook over moderate heat, stirring constantly for 2-3 minutes. Add parsley, mushrooms, half portions of seasoning and egg. Toss to blend. Combine remaining half portions of seasonings and sprinkle veal with mixture. Stuff bread mixture into the pocket. Skewer to close. Place stuffed veal in a roasting pan, and brush with remaining fat. Roast 1 hour at 325 degrees. Combine broth and lemon juice and pour over roast. Top with onion slices. Place potatoes in pan and sprinkle with paprika. Continue roasting 2 hours or until tender. Baste frequently, and turn potatoes to brown on all sides. Remove skewers before serving. Serves 6.

A WORD TO THE WIVES

Be sure to refrigerate all foods to be served cold. Those with mayonnaise or salad dressing as an ingredient spoil quickly, so be extra careful to keep them cold. Do not keep too long.

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WOMEN'S VIEWPOINT

Is it Israel's Bar or Bat Mitzvah?

By HELEN COHEN

When Mrs. Robert Agulnick, Milwaukee community leader, spoke at our local Hadassah chapter's closing luncheon, she was discussing Israel's bar mitzva celebration when she paused and interjected the thought that nations were considered as belonging to the feminine gender, so perhaps it should be called Israel's bat mitzva.

Helen

Well, there you have it, rabbis, right in your laps. Is Israel celebrating the occasion of becoming a bat mitzva or isn't she?

•

One morning not long ago I heard part of a day-time radio program of Garry Moore's in which he was spreading the word about a new project. The radio is in the bedroom and I was working in the kitchen when he mentioned the name of the group but it sounded something like RIEL and its purpose is to help the middle-income man when he gets into a tight spot because of some emergency.

As Moore pointed out, the very wealthy or very poor were not confronted with such a situation —the rich would weather any ordinary financial reverse and the very poor had recourse to charity or such organizations as the Salvation Army.

At any rate, Garry continued, the way RIEL came into being was that in Larchmont this family had, through some misfortune, found itself in sad financial straits and the husband had gone to his rabbi. The rabbi (said Mr. Moore) not having much knowledge of financial matters had himself gone to a prominent member of his congregation who had forthwith taken the young man under his wing, studied his set-up, advised him how to cut out or cut down here and there, make this or that adjustment and presto, the family was back on its feet again.

That was the beginning of RIEL and Moore wanted to see it function all over the country.

Now I agree that the middle-income group is in a peculiarly unfavorable position (though it may not be walking continually on the edge of a precipice, as Mr. Moore described it) and that similar RIEL groups, made up of financially expert middle-income members ready to be of assistance to their peers in emergencies, would be a boon in all communities.

But I have an even more urgent job for RIEL. These middle income people were smart enough to get into that bracket in the first place and not remain among the poverty stricken, penniless poor. They do have an income. Let RIEL help teach them how to live within that income so they won't get anywhere near the precipice.

Let RIEL start with that ounce of prevention so it won't have to spend so much time and effort on the pound of cure. Educate these people on the REAL cost of living in, say, a $15,000 or $30,000 home, before the couple has taken the crucial step and bought the home, not after they find themselves too involved to see their way out of a financial mess.

How about making surveys, RIEL, and publishing the findings, showing all the unexpected expenses that come up with unexpected regularity to most homeowners — and the more expensive the home the greater the upkeep — the repairs needed and worn-out equipment to be replaced, the actual cost each year of keeping a lawn and garden in presentable condition, the insurance and doctor bills and taxes, the cost for painting and cleaning around the house, the utility bills and organization dues and gifts, the education of children, including Hebrew school and the bar mitzva celebration, clothes, food, entertaining and, yes, the actual cost of maintaining that automobile or two found necessary out in the suburbs.

A family smart enough to be in the middle-income group ought to have sense enough, once they are warned of the pitfalls not only to live within that income, but to save for the rainy day, even if it means no car and a less expensive home.

And if this discussion is at all appropriate here, it is not only because RIEL originated among members of the Jewish community but because we keep hearing remarks about the fact that too many of our co-religionists all over the country have been rushing to join the march to the suburbs, into homes and neighborhoods they can ill afford on their income, with the inevitable consequence of teetering miserably along the edge of that financial precipice until some small misfortune or emergency sends them tumbling down the side.

Letting them know what they are getting into before it's too late is a job that needs doing today.

And if any new temples are still in the blue-print stage, their congregations would be wise to follow the same path of foreknowledge. Let them communicate with others who have recently built to find out just how much it will cost just to maintain that new, big building and its spacious grounds. I'll wager the congregation will actually be astounded at the figures quoted

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'More Jewish' or 'More American' is Conflict of Semantics Not Ideas

By M. Z. FRANK

There are words, such as "Socialism" and "Nationalism," which mean many things. Besides these words evoke varying emotional reactions in different people and different places no matter what they mean. In the American Jewish Committee, fifteen years ago, "Zionism" was a dirty word, even though the committee even then was mildly friendly towards the Jewish effort in Palestine and is today warmly friendly. In certain circles of Old Zionists, the very word "American Jewish Committee' is still a dirty word, despite the indisputable fact that the Zionists have during the years moved away from the old Jewish nationalism and the committee has during the same years moved closer to what some Zionists now call "Jewish peoplehood."

M. Z. Frank

LOUIS BRANDEIS was not afraid of the phrase "Jewish nationalism," but today American Zionists who claim that they are the only Jews in America who love Israel, are in mortal fear of such a designation.

The plain fact is that the word "Nation" as used in this country and the same word, as used in Europe, has many meanings. In America, "nation" is primarily a term denoting a geographic-political entity. In Europe, it means — at least, it used to mean — primarily an ethnic group sharing the same history and the same culture.

IN SOVIET Russia, the Jews are still recognized as a separate "nationality," although it is about the only one in the Union which is deprived of even the limited national rights it once had under Lenin and Stalin and which other nationalities enjoy. In the United States "nationality" means the same thing as "citizenship."

There are bi-national and tri-national and multi-national states in this world: Belgium, Canada Switzerland, Soviet Russia. But they do not all use the same terminology. In Canada, for instance, the French-Canadians and the English-Canadians were described in the famous Durham Report of over a century ago, as "two nations warring in the bosom of a single state."

TODAY THE French-Canadians no longer refer to themselves as "a nation" or a "nationality," but use other words which mean about the same thing as when the Polish or Russian Jews used to speak of themselves as Polish or Russian citizens of the Jewish nationality, or Jewish nationals of Polish or Russian citizenship.

A century ago, President John Adams, in his letter to Manuel Noah, spoke of the Jewish "nation" whom he wished both the restoration of its national homeland in Palestine and equal rights as citizens wherever they dwelled. Today the word "Jewish nation" is taboo.

In Israel the accepted idea is that there is one Jewish Nation (UMMA) scattered all over the world, which has one State (MEDINA) which contains only a portion of the nation. But that is not the conception of most American Jews. They look upon themselves as part and parcel of the American nation, with some corner in their soul for affinity with the Jews of the world and with Israel.

Some of the Zionist thinkers speak of that corner as "peoplehood." Most Jews equate it with religion and nothing else, though, undoubtedly, it is more than just religion. Salo Baron once said that an American Jew is either 85 per cent or 90 per cent or 95 per cent American and only 5 per cent to 15 per cent Jewish, but that difference between 5, 10 and 15 per cent is extremely important. He is probably right.

It is a highly complicated problem, which most American Jews try to render in simple formulas. The words do not mean the same thing, and the thing itself has undergone many changes.

THE GERMAN and French nations are not the same as the American nation. The American Jew is neither the assimilated German or French Jew on the one hand, nor the Polish or Russian Jew or the German Zionist on the other hand. He is something in between, which defies definition.

When the Jews came to Poland, the Polish nation was already a finished product and the Jews lived in their midst and in the midst of the Lithuanians and White Russians and Ukrainians as a separate national entity, with not only its own religion, but its own language — or rather languages (Hebrew and Yiddish). When the Jews came to America, they found a nation still in the making and they became one of the ingredients, and within one generation, they shed their distinctive language and became culturally assimiliated.

SO, WHATEVER wrong we may find with Ben Gurion's tactics, he is right in asserting that American Jews are different, as Jews, from the Jews of Eastern Europe. But he, too, is committing the error of over-simplification.

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Jewish Schools Teach 'Relative' Not 'Absolute' Correctness

NEW YORK (P-O) — The curriculum of Jewish schools is geared to "relative correctness" rather than to "absolute" correctness, according to Emil L. Fackenheim, leading Jewish religious thinker and author, who is an associate professor of Philosophy at the University of Toronto

Writing in "Commentary," a magazine published by the American Jewish Committee, Dr. Fackenheim declares that he has been "deeply disturbed by this disposition of our present day synagogue-trained adolescents to assume that all religious and moral beliefs are wholly relative to upbringing and environment."

"What is wrong," he asks, "with a synagogue school, if it can impart no substantial conviction to these young people? Nothing is wrong, I am told; their attitude merely reflects an admirable broad-mindedness — a wholesome self-criticism. Yet it is hard to find anything wholesome in the rest of the standard opening discussion that used to take place in these former confirmation classes of mine.

"In trying to challenge the relativism of my students, I would cite extreme and repellent examples of conflicting belief. 'What about cannibalism? What about Nazism? Wouldn't you say that at least these are absolutely wrong and false beliefs?'

"On this, some of the students would surrender. But others were prepared to regard even Nazism with relativistic 'impartiality.' 'We may think we are right and they are wrong. But they think the exact opposite. So who is to make an impartial decision?'

"It has frequently been said that relativism springs from an acquaintance with the sciences. If it is true that people in different societies (or with different psychological make-up) believe differeht things, is it not also 'scientific' to conclude that religious belief is entirely a matter of upbringing and environment?

"But relativism does not logically follow from psychological or anthropological premises. If all members of a given tribe were brought up to believe that two and two make five, we, on our part, would simply regard this belief as mistaken. Why should it be denied that in morality and religion too, one can find grounds for choosing between conflicting beliefs — to be sure very different grounds from the mathematical kind, but grounds all the same?

"However, the relativism of our adolescents (or for that matter of their parents and teachers) is scarcely ever the result of thought — knowledge of the facts and persistent reflection on them. It is almost invariably a convenient substitute for thought. For once one has embraced a wholesale relativism on questions of moral or religious truth, one is freed of the necessity to give them any further thought.

"My impression is, indeed, that it is precisely because relativism provides so easy a solution to difficult problems that the social sciences are seized upon to lend their support to it — the social sciences themselves are not the original source. Nor can the source be regarded as a desire on the part of our adolescents to be broad-minded, pluralistic and tolerance. For tolerance does not only imply relativism but actually inncompatible with it.

"It is entirely possible to defend everyone's right to his individual beliefs and even to strain every nerve to understand the beliefs of another and yet to be passionately convinced of the truth of one's own beliefs. Indeed, to believe in tolerance, is to regard at least one thing — tolerance itself — as absolutely right and to condemn as absolutely wrong, at least all beliefs which conflict with it.

"Had they, for example, merely believed in tolerance, my students should not have hesitated for a moment to condemn Nazism as the worst form of intolerence imaginable. Why then should the absurd presuppostion that in order to be tolerant one must embrace relativism, be so popular in our liberal middle-class society?"

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I Think As I Please

Africa's Leaders Like Israeli Frankness

By CARL ALPERT

HAIFA — A friend recently returned to Israel from a mission to an African country reported to me on an enlightening conversation which he had held with one of the leaders of a newly emergent state on that continent. Said the African leader: "Many countries offer us their help, and insist that their sole motive is to extend a helping hand where aid is needed. We are skeptical of such offers; there is no altruism in international affairs. When we ask Israel why you offer assistance you tell us frankly that you want our friendship. You say that today you help us, and you hope that in case of need we will help you. This we understand; this is reasonable, and this we like."

Alpert

On this realistic basis Israel's relations have grown with more than a score of countries in Africa and Southeast Asia. Yet, doubts are sometimes expressed as to whether our efforts in this direction are worth the time, effort and manpower which we devote to them. The African states continue to maintain close relations with Nasser; they sometimes subscribe to collective foreign policy statements which are critical of Israel.

WHAT WE must bear in mind is that our relations with these countries are normal relations. We are not buying their souls. They remain free agents. They live on a continent where Abdul Nasser is still the strong man, and their own interests dictate that they remain on good terms with him. To expect any African state defiantly to flout Egypt as a gesture of its friendship to Israel is extremely naive.

In the general picture, Israel enjoys a favorable position, despite the occasional political reservations. For one thing, we are more welcome in the newly emancipated countries than any of the great powers. There is no fear of Israel. We are not a colonial power, and it is obvious that we have no imperialist or expansionist ambitions. Indeed, in the wake of the Eichmann trial, Israelis are emerging in a new light in African eyes: as a people who had been tragically treated by the European powers, as the Africans had been in the colonial era; and as a people who struggled against the great powers and set up an independent state, even as they have done. They recognize Israel as a product of circumstances which they can understand in view of their own history.

Our relations with the underdeveloped countries take several forms. One is purely commercial. Israel contracting firms, competing with countries from other parts of the world, have succeeded in outbidding competitors for the erection of public buildings, construction of airfields and highways, the planning and execution of irrigation projects, the designing of cities and towns, etc. Indeed, further Israel activity in this direction is limited by our own resources and manpower, and not by the opportunities.

INDIVIDUAL Israeli experts have been sent to serve in these countries even when their services we urgently required at home. Not long ago the U. N. advertised in the local press that it was prepared to engage experts in the fields of economics, statistics, social and communal organization for work in Africa. It was difficult to find suitable personnel to fill the posts offered.

Israel also provides training for large numbers of individual Africans. Many of them are brought to Israel where they are put through special schools and courses. Perhaps the more important training is that provided in their own lands. Outstanding is the kind of help given by the Technion, Israel Institute of Technology. Despite demands on its academic staff at home, the Technion has granted leave of absence to leading faculty members who have gone to Africa to organize or systematize the whole program of technological and engineering education, which may in the long run make it possible for the new states to stand on their own feet — even as the Technion has played a similar role in Israel's economy. Thus Technion staff members are to be found today in such posts as Dean of the Imperial College of Engineering at Addis Ababa; head of the pre-engineering department at the University of Monrovia, Liberia; Senior Lecturer at the Kumasi Technical College in Ghana; Advisor in Town Planning to the government of Eastern Nigeria; Advisor in Engineering Geology to the government of Guinea, etc.

We must not expect miracles from this program. Our relations with these countries is frank, open, above-board. They treasure their newly won independence and would be quick to resent any feeling that someone is trying to "influence" them. In our dealings with them and their leaders we have come to like them precisely because they are not given to hypocrisy or the double-talk which is more euphemistically known as diplomacy. We consider them honest friends, and hope we shall get along well, to the mutual interest of each.

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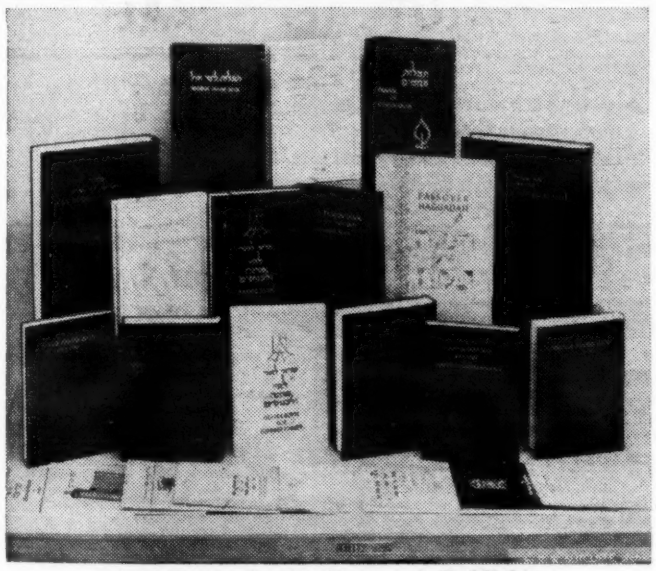

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Urges Jewish Community Not Reject Mixed Troths

NEW YORK (P-O) — The Jewish community should not turn its back too hastily on mixed marriages, in the opinion of Dr. Kenneth Rivkin, Associate Rabbi of the Stephen Wise Free Synagogue.

"When a Jewish boy chooses for his wife a girl who is not Jewish," writes Rabbi Rivkin in the "Reconstructionist," "the image created in the popular mind, is that he has turned his back on Judaism. Is this perhaps a reverse image? Is it Judaism which is turning its back on the Jewish boy and refusing to consider any possibility except that he is lost to Judaism?

"Is the refusal based on emotionalism and a facile preconceived automatic response rather than on an honest effort to think the problem through and discover the solution most helpful both to Judaism and to the unhappy couple involved?

Calling attention to the fact that often the marriage is refused unless a conversion takes place, Rabbi Rivkin states, "I am firmly convinced that this is a refusal to take advantage of a situation that is alive with possibilities. I am convinced that the time has arrived to re-examine a policy which so often has consequences directly contrary to the objectives it is intended to achieve and to put forward a position at once more consistent and logical as well as more sensitive for the guidance of modern liberal Judaism."

Rabbi Rivkin emphasizes that democratic concepts that "all men are equal" have accelerated the trend toward mixed marriages. The same concepts, he adds, have lessened the likelihood of the marriage resulting in 'assimilation."

"A Jew," writes Rabbi Rivkin, "does not have to accept Christianity to live as a full-fledged member of Western society. This is not to say that there are no pressures upon him to abandon Judaism but that these pressures are subject to resistance in many ways.

"Even should the individual Jew wish to leave the Jewish fold, he can do so easily enough without joining another religious group. The vital difference between the position of the Jews now and two hundreds years ago is that whereas external forces then made it virtually impossible for a Jew to intermarry and remain Jewish, now he can remain Jewish if two conditions are present. One is that he desires to live as a Jew. The other is that the Jewish community accept him and his family as Jewish.

"I would like to consider why the Jewish community should, in fact, accept him and his family as Jewish. I myself find most persuasive, the fact that the man his indicated that he wants to have a Jewish marriage. Let me be clear as to what I mean by by that. I do not mean merely that the marriage ceremony is performed by a rabbi either to assuage parents or to allow the Jewish partner to keep a foot in both camps according to Jewish ritual.

"I mean that both partners, the Jew and the non-Jew, understand that the marriage is the beginning of the creation of a Jewish family. Most tangibly this would display itself in the upbringing of the children but is most assuredly not confined to that. We well know the fallacy of parents leading one life and trying to teach their children to live another.

"The big stumbling block I believe is that question whether an unwillingness on the part of the non-Jewish mate to convert to Judaism necessarily means an unwillingness or inability to create a Jewish marriage.

"On the basis of my experience I would say it does not. Looking at the total situation, the failure to convert before marriage is by no means as discouraging as it appears. When we consider that she could forego much questioning and soul-searching merely by saying 'yes' and not meaning it, it may well be a sign of strength of character that the fiancee is able to say 'no.' It makes me believe that her 'yes,' when she says she will raise the children as Jews, is not said with fingers crossed."

Supreme Court Ruling Okays Jewish Center

HARTFORD, Conn. (P-O) — The right to operate the former Matthew Brush Estate as a Jewish Community Center has been granted to the Norwalk Jewish Center by the Supreme Court of Errors and Appeals.

The decision upholds a ruling by Judge J. Howard Roberts of the Sue Superior Court. The appeal from Judge Roberts' ruling was taken by Eugene L. Garbaty, whose home adjoins the former Brush estate. He contended the proposed center would violate zoning regulations in a residential area.

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Finance Committee Should Provide Efficient Approach to the Fiscal Operations

By MYRON SCHOEN

It seems to be accepted practice in the contemporary synagogue to deal with problems through committees and if there are special problems . . . well, you create special committees. Too often, these special or temporary committees are given functions and responsibilities that are within the purview of already existing or standing committees. In last week's column we analysed and defined in great detail the specific functions of the synagogue's Budget Committee. Now we want to distinguish between this committee's role and that of another key committee . . . the Finance Committee.

Schoen

Since a budget is a plan for a specified and limited period of time, which in the synagogue should be the congregational or program year, how does the Finance Committee relate to the picture? If one is seeking a brief and concise definition of the role of the Finance Committee, no better one is available than that given by Joseph M. Kahn, executive director of Temple Israel in Minneapolis. Mr. Kahn began a presentation to a workshop of the 45th Biennial Assembly of the Union of American Hebrew Congregations in November, 1959, with the following: "The Finance Committee is a vehicle which provides the proper records, guidance, and the business-like and efficient approach to the synagogue's fiscal operation."

IF ONE WERE to choose the most important word in Mr. Kahn's brief definition, which one would it be? In order for the Finance Committee to play its proper role, the most important word must be "guidance," for this committee's responsibility extends beyond the limits of the program year. Unfortunately, too many congregations call it quits when the annual budget is in balance.

Mr. Kahn again put it succinctly when in his presentation he said, "At the onset we must acknowledge the need for proper planning of our financial operations. These plans must be based upon an adequate and dependable income, without which we cannot plan and provide our congregants with a well-rounded program. As we read in the Pirkeh Ovoth, 'Im aim kemach ain Torah' . . . if we don't have the necessary sustenance we can't have Torah or learning."

What does an adequate and dependable income mean? What does the Finance Committee do about it? In Mr. Kahn's approach it encompasses the following: "The responsibility of the Finance Committee does not end with merely planning adequate income and dependable income and the control of expenditures. What of the future? Are we considering long-range, future programs? Are we considering the need for the replacement of building and equipment . . . These and many more such problems must be considered and provision made for the accumulation of sufficient reserves with which to plan the solution of such problems."

ONE SHOULD not get the impression that the Finance Committee must completely divorce itself from current financial needs of the congregation. In reality, it can only do its long-range planning well if it is consious of and directly involved in the supervision of the current picture. This is exemplified by its role at Temple Beth El in Detroit. Mr. John C. Hopp, then president of the synagogue, described the function of their Finance Committee in these words:

"To supervise the administration of the congregational budget, once it is adopted. This involves the setting of monthly quotas for dues collections, the approval of vouchers by committee heads, preparation of monthly financial reports, etc.

Mr. Hopp then proceeded to cite four areas of concern for the Finance Committee that create a line of demarcation between its role and that of the Budget Committee:

1) To present monthly comparative financial reports to the Board of Trustees through the synagogue's treasurer.

2) To review the annnal financial report prepared by the Certified Public Accountants and to submit same to the Board of Trustees for their review. The auditor's report, which represents the official financial report of the congregation, is a comprehensive document, containing a statement of assets and liabilities, a statement of reserve funds, an operating statement, a breakdown of dues structure, a listing of the insurance portfolio, a statement of cemetery operation, a statement of special funds, etc.

3) Review annually, in cooperation with the Membership Committee, the dues structure of the congregation, with the idea in mind of correcting inadequacies in members' dues . . . increasing the revenue of the congregation.

4) To review any extraordinary, unforeseen expenses, not in the budget, and to recommend action upon same to the Board of Trustees.

A SYNAGOGUE Finance Committee that is truly fulfilling its function can be the trail blazer for a religious program of depth and meaning for the membership. It can provide the fiscal stability that will enable the professional and spiritual leadership to apply itself to the basic, fundamental tasks of the synagogue. This was put most cogently at the same workshop by Jack J. Lehrman of the Washington, D. C. Hebrew Congregation, when he closed his remarks with the following:

"The Finance Committee should light the candles to dispel the darkness as well as work out the income and the outgo. This is the major challenge to the committee."

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Sterilization Law Repeal Urged by Catholic Priest

HARTFORD, Conn. (P-O)—Repeal of Connecticut's 50-year-old compulsory sterilization law was urged here by Father Robert F. Drinan, S.J., dean of the Boston College Law School, in an address before the Hartford Archdiocesan Bureau of Social Service.

Father Drinan asserted that the law, requiring sterilization of individuals afflicted with mental illness, "denied a fundamental liberty to Connecticut citizens."

"Even if it were scientifically established — which it is not—that two feeble-minded individuals would procreate a child with serious mental deficiencies," declared Father Drinan, "the state could still hardly require that these individuals be deprived of such a fundamental liberty as the right to marry and have offspring."

He said that since the law was enacted, a total of 544 people have been sterilized, of which 498 were women.

Father Drinan deplored the fact that laws similar to Connecticut's sterilization law had been enacted in Maine, New Hampshire and Vermont.

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Mounting Hardships Confront Jewish Religion in Russia

(Editor's Note: This is the first in a series of eight articles on Jewish Life in Soviet Russia based on a report by Rabbi Stuart E. Rosenberg of Beth Tzedec Synagogue, Toronto, Canada. Dr. Rosenberg's report first appeared in the Toronto Daily Star.

NEW YORK (P-O)—The picture of religious and cultural conditions among Soviet Russia's three million Jews is "tragic," according to Rabbi Rosenberg.

"I was to discover," he said, "that the general Soviet campaign against religious ideology had additional overtones when applied to Jews."

Paul Anatolovich Dazhorozny, vice-chairman of the National Council of Religious Cults, told Rabbi Rosenberg that only old people with memories that antedated the revolution were interested in religion and attended the churches.

But Dr. Rosenberg said services at the Synagogues in Moscow, Leningrad and Kiev were crowded, many of the congregants being young people.

When he talked to the young people about their interest in religion however, he asserted, they appeared dubious about discussing the subject with him and looked about them in fear and trembling.

Dazhorozny said the state tries to assist those who wish to attend religious services and provides churches and synagogues wherever they are wanted.

"But," added the vice-chairman of the National Council of Religious Cults, "it is quite clear that communism and religion are impossible together. Communism is an interpretation of life based upon a scientific and rational approach and it demands that man overthrow the yoke of mythological mystical and irrational God-beliefs.

"Scientific atheism is the only valid religion a Communist can have."

"Despite his talks of Constitutional guarantee for religious freedom," asserted Rabbi Rosenberg, "the paradoxial nature of this liberty was more clearly revealed when one realized that the entire religious destiny of millions of Russians lies in the hands of this zealous, committed 'scientific atheist' and his colleagues.

"Was the Council of Cults indeed established to protect the religious rights of the faithful or is it actually a legal means of 'protecting' the faithful from religion?

"Will Russian Jews survive as Jews? Everywhere I went, this was the basic question I posed. And there were two firm and confident answers to this query. From Russian officials 'They can but they won't.' From Jews 'We dare not but we will.'

"In July, 1958, the Soviet authorities in a report submitted to the United Nations indicated that 50 synagogues were open and available to Jewish worshippers."

Rabbi Rosenberg reported that in the three cities of Moscow, Leningrad and Kiev, where more than one-third of Russia's 3,000,000 Jews live, he found only three synagogues in Moscow and one each in Leningrad and Kiev.

When he confronted Dazhorozny with these figures, the Soviet official admitted there were "no more than 100 synagogues throughout Russia today."

When Rabbi Rosenberg asked Dazhorozny if that meant that 350 synagogues had been closed since 1956, the Soviet spokesman merely shrugged and gave no answer.

Editor's Note: The second article in the series will describe how Jews in the Soviet Union live constantly under a shadow and in a state of fear and terror.)

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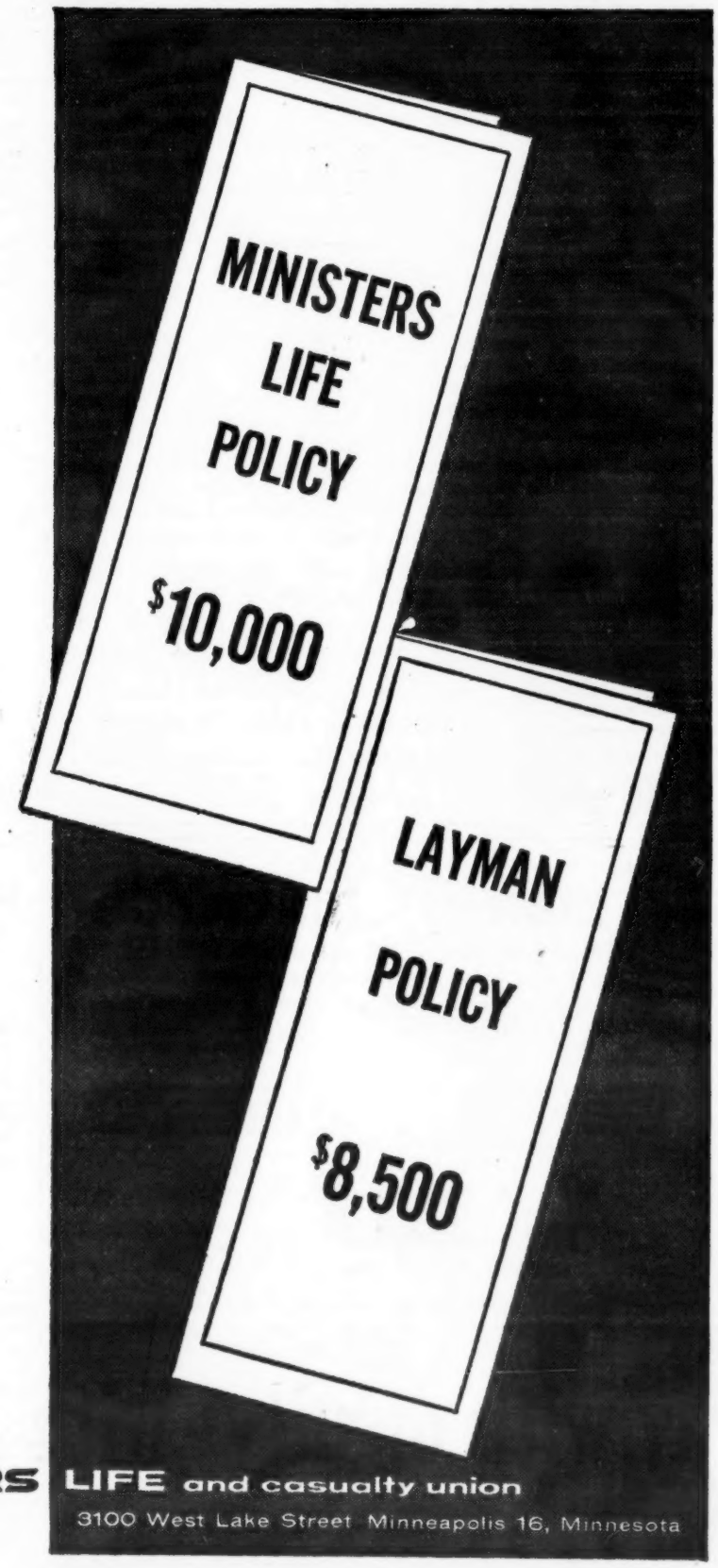

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ARE JEWS SUCH BY RELIGION OR NATIONALITY DEBATED

JERUSALEM (P-O) — Notwithstanding the Herzlian dream that a Jewish State would once and for all solve the question of whether Jews were such by religion or nationality, the problem was brought to the fore in a debate in the Knesset on the census forms and has apparently been left still hanging in mid-air.

The Knesset defeated two motions dealing with the forms. The first motion, proffered by Israel Bar-Yehuda of the Leftist Mapam party, proposed altering the wording of the forms so that it would be possible to differentiate between Jews who wanted to be registered as "Jews by religion" and those who sought registration as "Jews by nationality."

A second motion introduced by Mrs. Emma Talmi also of Mapam, sought elimination of a clause in the census form which listed Karaites as a non-Jewish community." She said such listing was an insult to the Karaites and to the Law of Return under which they had been admitted to Israel.

An interesting sidelight to the Knesset debate was afforded by an assurance given to the Karaites by Dr. S. Z. Cahana, director general of the Ministry for Religious Affairs, who said that they were fully recognized by the Jewish State as Jews and not as a minority.

He said he was speaking in the name of the Ministry, after consultations with various government agencies including the Prime Minister's Office. He told leaders of the Karaite community that the Ministry would start caring for the religious needs of the community.

Despite these words of reassurance from Dr. Cahana the fact still remained that Karaites are not readily permtted to intermarry with other Jews. Dr. Cahana said he was still discussing this problem with the rabbinate.

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AS OUR STUDENTS SEE US

(See News Story in This Issue)

The news story retailing the dreary story of Jewish students on the campus at the university of Colorado should make many Jewish parents wake up It also should shake the Jewish community. This is your son and your daughter, not someone else's.

It is not that our Jewish students on campus—the situation at Colorado is no better or worse than elsewhere—are bad. It is that we have been willing to blind ourselves to the true conditions. If our memory serves us correctly, it was the Hillel Director at the U. of Colorado, who took exception to a recent exposition by us of the facts of life on the campus and said it wasn't so at Boulder.

Once we know what the situation is on campus, then we no longer can go around with a self-satisfied smirk because we've built handsome Hillel edifices on campuses all over the U. S.

These are empty barns just as our synagogues throughout the year were it not for the social affairs.

If we are to weigh Jewish life on the campus, we must consider the good also. And the good is that these selfsame college students of 10 years ago, who wouldn't be caught dead in a Hillel House, and who dated shicksas all the time, are now taking up the reins of leadership in our local Jewish communities. They are pillars of our congregations with their children flooding the capacities of our religious schools.

If we concede then that all is not lost, and that the pride of our youth is not being overwhelmed by non-Jewish values, where are we?

We are at the place where we have got to recognize that traditional Jewish values can be cast aside only at our peril.

Sooner or later, the Jews will be like everyone else—with our divorce rate no less than that of the majority, with our share of delinquents equal to our percentage in the population and the incidence of Jewish alcoholics precisely that of non-Jewish alcoholics.

The environment is all powerful.

Our Jewish college kids are rebelling—rebelling against authority, parental and otherwise—they feel the weight of the tense world situation even more than do we adults, and they reflect the deep hurt of anti-Semitism which they recognize all about them. If on top of this they find nothing in the activities of their parents or in the Jewish community as a whole which is meaningful to them, then you have a situation which cannot lead but to deterioration.

How will the Jewish parents react now? Will they brush off this new knowledge as they have brushed off repeated warnings that all is not well with our campus youth?

The problem is how to make Jewish values and practices important enough in the eyes of Jews today to bring some meaning into being Jewish.

The Reconstructionists have begun an assault on these ramparts through their fellowship program (P-O, May 19). We hope that individual congregations of other branches of Judaism will seek to involve themselves in testing out this "fellowship approach." It holds much in the way of reward if successful. But even if it fails, it at least will point up the essential core of the problem of Judaism today, something which we seem to have forgotten in the vast energies we pour out as Jews for Jewish causes, most of which are a coverup for our lack of willingness to do the things that make us practicing Jews.

ROCKWELL, FREEDOM RIDERS

The comparison between the freedom riders and the Rockwell "hate bus" is inevitable in view of the fact that both have invaded the South.

Those who champion the right of the freedom riders and criticize the action of the Alabama and Mississippi officials who have hounded these stalwarts attempting to win de facto a right granted them de jure by federal law, must pause to consider the case of Rockwell and his anti-Semitic Nazi group.

In New Orleans, the Nazi group was forced to cover their anti-Semitic signs. In Montgomery, they were warned by police and ordered to leave the city.

There are differences, both legal and moral between the two, but the activities of Rockwell are permitted by our laws and no Jewish organization has ever sought a law to abridge freedom of speech to deter anti-Semites.

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FRIDAL, JUNE 2, 1961

The EDITOR'S CHAIR . . .

In line with the editorial and news story on Jewish college students in this issue, we are reprinting some views of college students whose parents are members of Rabbi James A. Wax's Temple Israel in Memphis. These were delivered at the annual homecoming service which has become more or less a standby with all congregations during the winter vacation.

The lofty goals expressed by most of the excerpts seem not to discuss what is really bothering these Jewish students, if anything. Only the first—that by Princeton U. student Ronald Borod, seems to ask for something more. We can't judge from these excerpts whether the full papers did take up some of the problems, and in fact, the nature of the occasion and the subject assigned by Rabbi Wax may have been such that these students were not expected to extend their papers into this area.

Incidentally however, it would be a good exercise and one that might shed some fine insights, if these same students were asked to comment on our news writeup of the situation on the campus at Colorado U. and our editorial in the adjoining column.

"Some of the most important aspects of education can be received from society alone. In some respects our American society is favorable for developing youth. It is a very active, dynamic society, with ever-increasing opportunities for advancement. But this is not enough. In fact, the very abundance of opportunities is the cause of one of America's greatest shortcomings. Life for most Americans is a very strained and hurried experience. This is best described by Andrew M. Greeley. Says Greeley: 'Contemplation is a casualty of the American way of life. We simply do not have time for it. We read poetry as we would a detective story. We listen to opera, chamber music and symphonies on our FM's while we do the morning dishes or prepare income tax statements. We visit art museums as we would tour the Grand Canyon. Our nation has so much leisure time that it has a 'Leisure problem' and yet it lacks the essential leisure of contemplation.

"How many of you here tonight have actually taken time out from your busy routine for a little meditation? How many have escaped from the disorganized hubbub of society to formulate and evaluate your own ideals? In a world so uncertain as it is today, we must find more time for contemplation."

—Ronald Borod, Princeton University

"In the 1960's we as Jewish college students expect to maintain our identities as Jews and be accepted as individuals by our fellow students. There is no longer any need to segregate ourselves from our fellow students because of differences in religion. College activities nowadays are planned so as to include all faiths. Robert Louis Stevenson summed up our aspirations for the next decade when he said, 'to be what we are, and to become what we are capable of becoming, it is the only end of life.'

"As we start into the next decade, the 1960's, we as Jewish college students expect future improvement in some of the present college standards. We expect a change in the quota system whereby a certain number of Catholic, Protestants, and Jews are accepted by the various colleges. We look for removal of questions concerning religious affiliation from the college application blanks."

—Selma Engelberg, Purdue University

"In the 60's I feel that every man should strive to have every other man on his side. When a person is our enemy and dislikes or hates us, how should we overcome this hatred? By retaliation? By inflicting reciprocal pain or injury? Surely not, but by sustaining, so far as lies in our power, acts and attitudes that will help and gladden him. The Bible tells us, 'If thine enemy be hungry, give him bread to eat, and if he be thirsty give him water to drink.' No other means of counteracting enmity are rational. To fight enmity with enmity is like fasting to overcome hunger or sprinkling oil to quench a fire. How obvious this is of our national and racial hostilities as well as of our personal ones.

"When the miguided self of another cherishes hatred and our misguided self magnifies it, then nothing can bring peace and brotherhood but patience and forgiveness."

Thomas A. Gerwin, Tufts University

"As Jews, we of course believe in the ultimate triumph of good over evil, freedom over slavery, Democracy over tyranny. But can we turn back the fast-rising tide of international communism? Are we prepared to meet the challenges of the so-called 'New Frontier?' To me, it is up to our colleges and our universities to prepare us morally and spiritually so that we may mature in our faith, and bring a new sense of security to the world. Truly, the youth of today are the leaders of tomorrow.

"But what can we as mere college students do? For centuries, from the time of the Pharaohs of Egypt to Adolph Hitler, the Jews have been persecuted more than any other people on earth. What is it that has kept the Jewish religion alive? What is it that enables us to keep going after so much persecution and slavery? It has been Judaism's never-ending faith in one God which has been our inspiration in times of great trouble, as expressed in the watchwords of our faith: 'Hear, O Israel, the Lord Our God, the Lord is One.' This great belief, like the everlasting light, must never die out."

—Joe S. Levy, S'western at Memphis

"Despite all forebodings of doom, I am not convinced that any innovations which occur will be more radical than the rapid changes demanded by our civilization. Ours is a fast-whirling planet, whirling faster with each passing epoch. But, I am optimistic. Behind the technological advances, the socialistic trends and scientific evolution, there may be found in the Jewish religion, three strengthening tenets. They are, as far as I am concerned, as valid today as in the Biblical age in which they were written. 'What doth the Lord require of thee, but to do justice, to love mercy, and walk humbly with thy God.' "

—Martha Simon, Skidmore College

"Our inner faith as Jews is reinforced by our great spiritual inheritance—our deep concern for Social Justice which simply means to me that we have been taught that man is truly made in the image of God, and if we are to live in dignity and peace in the 60's, our main task then is to strive to keep free the mind of man. Perhaps then, this simply is our key goal.

"As Jewish students who have been inspired by Amos the prophet of Social Justice, we must exert our minds, our hearts and our spirits toward a fulfillment of a better world for all mankind.

"If we work in this direction, the 1960's can, and will be, the greatest decade of the 20th Century."

—Margot Stern, Universisty of Illinois

"For the first time in the history of the world we are dealing with the survival of the human race. Compared with this every other economic, political and ideological challenge becomes meaningless. We have an obligation to the future generations to propagate life on earth as we know it. Each person in the future has a right to inherit the total accomplishments of mankind, just as we have. The unleashing of energy from the atom is a tremendous and wonderful accomplishment and it can enable us to continue living as we are living now long after our natural resources have run out, but we are in the same position as the metaphorical moth and the flame. We are attracted so much by the miraculous things that atomic energy can do, that we are about to get burned, just like the moth."

—Ronald Weinberg, Harvard University

●

In our report on the convention of the Rabbinical Assembly of America (Conservative) you read (P-O, April 28) that Rabbi Samuel H. Dresner asserted that the American Jewish Congress received $5,000,000 from the New York United Jewish Appeal. This figure as we wrote it was $500,000. We didn't get a chance to check to see whether it was a typewriting error on our part or an error in the linotype composition which added the extra zero.

Jewish Calendar

5721—1961

Fast of 17th Tam	July 2
Fast of the 9th of Av	July 23

5722—1961

Rosh Hashana	Sept. 11-12
Yom Kippur	Sept. 20
Sukkoth	Sept. 25-30
Hashana Rabah	Oct. 1
Shemini Atzereth	Oct. 2
Simchath Torah	Oct. 3
Hanuka	Dec. 3-10

Jewish Historical Society Spurs Student Research

• Editor Jewish POST and OPINION

I am extremely grateful to Prof. Harlow for calling the attention of American Jewry to the ignorance of Jewish history among its young people. This is a deficiency, however, which can be remedied.

The American Jewish Historical Society, at 150 Fifth Avenue, has been in existence for seventy years. Its purpose is to stimulate research into American Jewish history. It publishes the results attractively in its Quarterly, in special monographs, and in an occasional book. In addition to the annual meeting, we frequently are invited to conduct a session at the meetings of the American Historical Society. There is also a Historians' Circle we conduct for Jewish historians and students and a series of popular lectures in this field.

Student membership is five dollars per year; for others it ranges up from ten dollars. Many people have given gift memberships to libraries in their local communities, in their synogogues and their childrens' libraries. And one guarantee we make: once the dues are paid, an envelope from the A.J.H.S. always contains an offering never a request.

ABRAM KANOF, M.D.
New York, N.Y.

Religious School Fifth Grader Asks Jews to Fight Segration

• Editor Jewish POST and OPINION

I am in grade five in Beth Shalom Religious School, and I am 12 years old. In school a part of our curriculum is the study of Jewish history, and so after learning about the persecution and oppression of the Jews, I am amazed at how we can repeat this in a smaller, but just as serious a fashion. In this case, we are the oppressors and the Negro population the victims.

We, the Jews more than any one, should know what persecution means and in turn we should value our rights and the rights of others, just as highly as, or even more than, any other people.

American Jewry protests when segrationists take their stand, but do we do anything to further integration? I feel that the answer is no. The Negro race must be accepted socially and are they better people than the Jews to make the first vital move? Also, it would be a weapon to fight anti-Semitism with, because could not it be said that we, the Jews, helped fight for equality, not to mention furthering the prestige of America, in foreign countries.

Many people think that my views on this subject are rather strong. However I feel that if all people had liberal ideas about equality, and if the so-called "patriotic Americans" upheld the Constitution of the United States, stiuations like these would not arise and there would not exist a word, segration.

LOIS WEINER
Wilmington, Del.

Converted Jewess Replying to Critic Claims Judaism by Choice Equals Judaism by Birth

• Editor Jewish POST and OPINION

My subscribtion to The POST and OPINION has just started so I did not read the statements by Rabbi Harry Essrig relating to converts, but was treated to comments by Mrs. H. L. Sherman in your issue of May 12.

Mrs. Sherman seems to be laboring under the false impression that the whole world shares her belief that Jewish husbands are the best providers, etc., but she is mistaken.

HAVING BEEN brought up outside of Judaism, I know of other sayings about Jewish husbands that are not nearly so flattering, one such being that they are notorious philanderers. It seems to me that any mature person would recognize these statements for what they are -- generalizations being perpetuated by people who enjoy believing them, mainly because they seem to bear out the prejudices already in their minds.

As a sincere convert of long standing — long before there was any thought or consideration of marriage to any man, Jewish or otherwise I resent being put in the category of "meal ticket hunter" by any person fortunate enough to be a born Jew. It appears to me that she has done a disservice to Jewish womanhood by implying that they resent outsiders preying on their own private hunting grounds.

MRS. SHERMAN feels that our uneasiness comes from giving up part of ourselves that was "habit and faith and a way of life." I say that is not the reason we sometimes feel uncomfortable. Do you imagine that any convert to Judaism has done so without profound warnings from family and friends? Having lived outside of Judaism for many years, I know that every Gentile child hears things about Jews that are extremely uncomplimentary — things I know now are lies and slander.

There is where the uneasiness takes hold — in getting to know these people who have always been made to look so undesirable. Try to imagine a convert slowly coming to the realization that the Jewish community is really very similar to that from which she came. She begins to realize that the dishonest, immoral Jews she has heard about are few and far between in comparison with the untold numbers of clean-living, hard-working, decent Jews she has now come to know.

THIS, HOWEVER, is something quite different from feeling uneasy in Judaism itself. Most of the converts I know were rather weak in their former religions and practiced them because of parental insistance or because they were involved in an active youth group at the church they attended. In my conversion class some years ago, there were several people — men and women — who were not about to be married to Jews. We discussed at length our reasons for being drawn to Judaism, and in every case there was the feeling that we had arrived at an oasis after having been wandering on a barren desert all of our lives.

These people had long-standing doubts about the religions in which they had been reared; one girl, in particular, told of a childhood experience she had standing before a creche on Christmas and wondering, "What am I doing here? I cannot take this seriously." For this girl, and for most of the conversion class, this was the place where we were uneasy — in a faith we had outgrown and which had failed to prove itself to our minds.

MRS. SHERMAN seems to believe that Judaism would appeal to a convert only on mercenary grounds. I have no doubts that some converts have embraced Judaism for convenience reasons, but I feel the fajority of us are sincere in our beliefs.

We Jews have a moving and profoundly beautiful religion. Were she to examine other faiths, she would believe, as I do, that Judaism would acquire great numbers of converts each year if it were to engage in active proselytism as it did in ancient times. Surely the fortunate person born to Judaism must sympathize with the outsider who is finally "at home" after struggling through an abyss of confusion in order to get there.

THE CONVERTS she speaks of may have sold their souls for the sake of a maid, mink stole and prestige place in the congregation. I, for one, have yet to acquire any of these things, but I do have three children who are being raised in Judaism and a husband who loves us all. I also have my faith — Judaism — and in order to keep it I feel that the scorn of the Gentiles and the cynicism of the Mrs. Shermans is little enough price to pay.

Mrs. Sherman may have been a Jew before I was, but I'll bet my "heart and understanding" are just as Jewish as hers. No matter how she tries, she cannot make me give up Judaism because I waited for it all my life.

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America-Israel Cultural Foundation 2 W 45 St., NYC 36 OX 7-4030

American Red Mogen Dovid (Supporting Israel's Red Cross) 225 W 57th St., NYC 19. PL 7-1627

Anti-Defamation League of B.B. 515 Madison Ave, NYC 22

Community Service Bureau of Torah Vodaath, 141 S 3 St., Brooklyn 11 New York, EV 7-1065

Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300

Herzliah Hebrew Teachers Institute 314 W 91 St., NYC 24 TR 7-4885

Israel Government Tourist Office 574 5th Ave., NYC 36. CO 5-2750

Jewish National Fund. 42 E 69th St. NYC 21. TR 9-9300.

Kashruth Supervisors Union 205 W 14th St., AL 5-7330.

National Community Relations Advisory Council, 55 W 42d St NYC 36. LO 4-3450

National Council of Young Israel, 3 W 16 St., NYC 11, WA 9-1525.

Poale Agudath Israel of America, 147 W 42 st., NYC 36, BR 9-0816

Religious Zionists of America (Mizrachi-Hapoel Hamizrachi), 80 5th Ave., NYC 11, WA 4-7940.

Synagogue Council of America, 110 W 42nd St., NYC 36, BR 9-2647.

Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11, AL 5-4100.

United Zionist Revisionists of America, 55 W 42d St., NYC 36, PE 6-0332

Zionist Organization of America, 145 E 32nd St., NYC 16. MU 3-9201

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Eichmann Trial At Danger Point

JERUSALEM (P-O) — The Eichmann trial is now drawing close to a danger point that has been viewed by many as the only risk incurred in staging the trial.

Testimony regarding the slaughter of Hungarian Jews has resulted in hysterical court interruptions and the disclosure of bits of information which foreshadow what Jews inside and outside of Israel have been hoping to avoid — namely a full-blown re-investigation of Jewish dealings and representations on behalf of their brethren being led to slaughter.

Observers speculated that as the Hungarian testimony unfolds, it may once more confront world Jewry with the questions posed during the famed Rudolf Kastner trials — "what would I have done in his place?" and "Can some Jews be bartered into slaughter so that other Jews may live?"

Elisheva Senesh, who was the correspondent for a Hungarian newspaper in Slovakia during the war, told the Eichmann trial court that she warned Dr. Polgar of the Jewish Rescue Committee in 1943 that the Nazis were gassing Jews at Auschwitz. She asserted that he told her she was just imagining it.

This, she asserted, was the only reaction she got to her efforts to persuade the Rescue Committee to save the Jews of Slovakia by bringing them to Hungary.

When she was captured by the Nazis she escaped from a transport to the East and managed to reach Budapest. Here she was picked up again by the Germans and shipped to Auschwitz, where she had to wash naked before SS troopers. She was assigned to a munitions plant in Germany instead of the gas chambers.

Poll Shows 3 Nations OK Trial

A poll conducted by Dr. George Gallup, director of the American Institute of Public Opinion, in the United States, Great Britain and Switzerland, shows that an overwhelming majority of people in those three countries believe that focusing world attention on the horrors of the Nazi era — as the Eichmann trial is doing — is a good thing for the world.

In America, 62 per cent of those queried thought the trial was a good thing; 18 per cent thought it a bad thing. In Great Britain, 56 per cent favored it and 29 per cent were opposed. In Switzerland, 70 per cent approved the trial and 19 per cent disapproved.

Link Nazi To Death Of King Boris

Eichmann was linked to the death of King Boris of Bulgaria by Deputy Attorney General Yaakov Baror who indicated that Boris, who died Aug. 28, 1943, after defying the Nazis and saving 40,000 Bulgarian Jews, may have been poisoned by Eichmann's Gestapo. Baror said he would produce documents to back up his charges.

Witnesses accused Eichmann of ordering the extermination of 81 Czechoslovakian children in reprisal for the assassination of the notorious Nazi hangman, Reinhard Heyrich. The prosecution introduced evidence, including a letter from SS Lt. Col. Hermann Krumey, showing that Eichmann singled out the children for "special treatment" (a Nazi phrase that spelled death) in 1942 after Heydrich was slain near Lidice.

Eichmann His Own Worst Enemy

An ironic note cropped out in the trial when Eichmann protested that certain documents were missing from the prosecution's parade of evidence. He insisted that this inadvertence be corrected. He wanted all the documents "on the trial record." This sent the prosecution scurrying after the missing material. Turned out they included evidence more incriminating to Eichmann than many already "on the record."

"Which is what can happen." one observer said, "when a defendant opens his big mouth once too often." Or how a defendant can turn out to be his own worst enemy.

Will View His Grisly Death Camps

Eichmann asked for and received permission to view films depicting his grisly work in the Nazi death camps, before the films are shown in the Israeli court where he is standing trial. Dr. Robert Servatius, defense counsel, said his client wanted to view the footage to state whether or not the films are faked.

They show mountains of corpses, torture instruments, gas chambers, crematoria and thousands of naked, emaciated Jews standing for a roll call. The trial judges have not yet decided whether or not they will allow the showing of the films in the courtroom.

British Rabbi Denies Taking U.S. Pulpit

LONDON (P-O) — Haham Solomon Gaon, Sephardic Chief Rabbi of the British Empire, has denied reports that he "is leaving this country to take up a post in the United States," it was reported in the Jewish Chronicle of London.

In New York it was learned that discussions with Haham Gaon has been going on for the past two years. A proposal that received the most attention was one that would have the Sephardic Chief Rabbi spend six months in this country and six months in England. Nevertheless no substantiation could be obtained for the recent report that Haham Gaon had accepted the call to New York's Shearit Israel. That synagogue's president, Judge Edgar Nathan, refused to comment.

An editorial in the Chronicle lauded the decision of the Sephardic Chief Rabbi and claimed that England had become good hunting ground for American synagogues because the financial remuneration for the rabbinate in the U. S. was so much higher. The editorial urged the community to consider increase stipends and status to their scholars.

That financial reward may not be the principal attraction for British rabbis who accept U. S. pulpits was indicated by Rabbi Immanuel Jacobovits, now spiritual leader of the Fifth Ave. Synagogue here. The former Chief Rabbi of Ireland explained to The POST and OPINION that the U. S. Jewish community has become the center of gravity of the Jews in the Diaspora and that America itself occupies a pivotal position in the world today.

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Organized Anti-Semitism At Lowest Ebb in U.S.

FOREST PARK, Pa. (P-O) — Political and organized anti-Semitism in the United States is at its lowest ebb but latent anti-Semitism exists and needs watching, according to Isaiah M. Minkoff, executive director of the National Community Relations Advisory Council.

Addressing a meeting on civil rights at the Jewish Labor Committee's Fourth National Trade Union Conference in Unity House here, Minkoff asserted that "despite front page publicity," George Lincoln Rockwell's American Nazi Party, is "not being bought by the American people."

Surveying the 1959 and 1960 rash of swastika-daubing incidents around the world, Minkoff declared that investigation revealed "there was no organized plot, no organized force behind these incidents,"

"Considerable progress has been made in all areas in our fight against discriminatory practices," Minkoff said. "All down the line, barriers in housing, in employment and even more so in educational institutions have been broken. New legislation, changing of mores, economic factors, new disciplines in pure mathematics, in physics and in engineering have opened up new opportunities which enlist the skills of many Jewish young people.

He expressed confidence that "latent anti-Semitism" would eventually be overcome by the realization on the part of the American people that "it was not a Jewish problem but one involving national responsibility."

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